THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him" (ECCLES. 8 : 12).

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THE MILLENNIAL STAR.

IX.

DURING the time that Elders Jones and Gates presided, May 19 to August 11, 1860, and indeed while their successors, Elders Amasa Lyman and Charles C. Rich, were in charge, August 18, 1860, to the end of the year, the literary quality of the *Star* was chiefly upheld by the writings of elders already named. The contributions of these brethren were principally reports of their discourses delivered at the conferences. These were quite full, as the shorthand reports of Elders Edward L. Sloan and David John were available. Elder Miles Andrus was a preacher of power, whose discourses were also thus reported. President Jacob Gates, however, contributed several strong doctrinal articles that were eminently logical, full of testimony, and convincing. Among the titles are these: "Man is, that he Might be Happy," "Self-Government," "Popular Veneration for the Dead."

When Elder Lyman assumed the editorship of the *Star*, he issued the following "Address to the European Mission":—

As an introduction to our present labors, we publish the following extract from our letter of instructions from the Presidency of the Church:—

"President's Office, G. S. L. City,
April 30, 1860.

Elders Amasa Lyman and Charles C. Rich.

Dear Brethren,—We authorize and wish you, upon your arrival in Liverpool, England, to take the presidency of the Mission in the British Isles, and counsel, control, and regulate all persons, business, and affairs pertaining to that Mission and all the Missions connected therewith, whether in Europe, Asia, Africa, or the islands of the sea, according to the dictates of the Holy Spirit to you, and such counsel as you may from time to time receive from the First Presidency of the Church."

It affords us much gratification, in entering upon the discharge of the duties that have been assigned us in the management of the affairs of the European Mission, to be able to state our entire satisfaction with the spirit and manner of the reception extended to us by President N. V. Jones and associates, and all Saints with whom we have met. Our spirits have been cheered, and we have had cause to rejoice in the brightening prospects of the work of God in the field of our present labors; and in the causes of our joy we have read with the utmost gratification the living evidences of God's approval of the labors of our brethren who have been and are still in the field with us.

We would here say, in relation to what may be our rule of action in the prosecution of our labors in our present mission, that it will be as indicated in the foregoing extract from our letter of instructions from the Presidency of the Church; and in our labor to promote the interest of Zion in this land we ask and hope to receive the undivided sympathy, faith, and constant exertion of the Saints, and an undivided and concurrent action on the part of the ministry throughout the Mission. And further, we wish to be distinctly understood by all who hold official positions that the only principle upon which they may hope to retain them is that they will be found laboring in a way calculated to save the poor and administer to the increase and spread of the work, remembering that it is the duty of the shepherds to feed and nourish the flock that have come into the fold, and thus become fathers and saviors in the midst of the people, and so bind them to the truth, and to you as its ministers, in the strong ties of undying affection.

According to present arrangement, Elder Charles C. Rich will travel through the different Pastorates and Conferences, in order to extend more widely the benefits of his instructions; and we hope the Saints will avail themselves of his presence to be instructed; and thus diminish the amount of questions referred for solution to this Office. Elder N. V. Jones will remain with us in this department of our labors. For the present, Elders Gates and Andrus will continue to travel and labor as formerly; and we promise ourselves the gratification, as often as practicable, to visit abroad, to refresh and be refreshed.

AMASA LYMAN,
CHARLES C. RICH.

The written instructions coming from President Brigham Young, and full reports of his discourses concerning the missionary labors, occupied considerable space in Volume XXII. The practical nature of these, and the efforts of the brethren in charge to explain and carry them out among the conferences and to the people, engaged their attention more than the editorial and literary work of the *Star*, which was left largely to Elders Sloan, Penrose, Harrison, Whittall, Tullidge, and others. The end of Elder Lyman's management of the *Star* was announced in the following editorial issued December 29th, 1860, though he and Elder Rich continued in the presidency of the mission, spending their time in the field among the conferences, including an extended visit to the Scandinavian mission, until May 14th, 1862, when they took their departure for Zion, being accompanied by Elder Cannon as far as

New York and Boston. The latter, upon whom devolved the sole presidency and chief editorship of the *Star*, returned July 26th:

With this Number closes the 22nd Volume of the *Millennial Star*; and we feel assured that, during the brief period for which we have directed its issue, the only motive which has dictated us in its management has been to truthfully state, without any aim at distinction or emulation, the plain truths of the gospel. In doing so, we have of late given a prominent place in our columns to the Discourses of the First Presidency in Zion, in which may be found those principles that throughout have been our rule of action. We feel certain that if a proper regard is paid to those instructions, the duties of the Ministry cannot be misunderstood by them. Every principle involving the minutest detail of their ministry is expressed, and none need falter or hesitate in carrying them into practical operation in their labors. To all who possess the spirit of their calling and ministry, or who have so lived that they have formed an acquaintance with that spirit of truth, justice, mercy, forbearance, and charity, which accompanies the institutions of the Gospel, there need be no dubiety or hesitation. If this spirit is not enjoyed by Elders and Saints, our labors and efforts to explain what has been so often told them would be on this occasion of little avail. Upon this point, however, we are not left in doubt. The repeated assurances which have been given us for some time past lead us to the agreeable and certain conclusion that, with but few exceptions, the spirit and letter of the instruction given through the *Star* have been received with much pleasure by the majority of the Elders, and the universal approval and good feelings of all the Saints; and so far as their ability and circumstances will permit, they are laboring to sustain and uphold them. We are pleased, in this connection, that we are able to state that we indulge in the hope that we shall for the future be able to not only minister the word, but also the spirit, by affording ourselves the gratification of visiting the Saints at their homes more than we have been able to do hitherto, which we feel assured will be advantageous both to them and to ourselves. We are much pleased that we now have the prospects of dividing our responsibilities with our much-esteemed brother and co-laborer, Elder George Q. Cannon, of the Quorum of the Twelve, who will for the future manage the publishing and financial departments of the Mission. From the first day of January, 1861, all communications with this Office must be directed to George Q. Cannon. All changes or alterations, together with the instructions necessary for the regulation of the coming season's emigration, which may be involved in any instructions now in the possession of Brother Cannon, will be laid before the Saints as soon after his arrival as practicable.

The twenty-third volume, beginning January 5th, 1861, bore the name of George Q. Cannon as editor and publisher. As he continued for so long a period in this position—until September 3rd, 1864, we feel that it is no more than proper to publish in full his introductory address:

Introductory Address.—It is a time-honored custom among editors, in entering upon the duties of their position, to fully lay before their

readers their intentions and their views, and the policy they intend to pursue in the publication of their sentiments. This the public expect them to do, because upon the attractiveness of such a prospectus depends the patronage they may afford them. There does not exist the slightest necessity for us to conform to this custom. The policy we shall adopt and pursue has been clearly and ably defined by our predecessors: we deem it superfluous to repeat it at length. The readers of the *Star* need not the assurance, we trust, that it will be our constant endeavor to make it, by the assistance of the Spirit of the Lord, a periodical from which profitable lessons of instruction and counsel can always be drawn—a periodical worthy of its importance and previous reputation.

As the saints were informed in the last number of the *Star*, we have been appointed by the First Presidency of the Church to take charge of the publishing and financial departments of this mission, and also to manage all affairs pertaining to the emigration from these isles and other places coming within the purview of this office. In entering upon the discharge of these duties, we feel their importance, and our inability to properly attend to them, unless aided by that Spirit which God has promised to bestow upon His servants. We are cheered and consoled by the knowledge that in all our labors we shall have the hearty co-operation of our beloved brethren, Presidents Amasa Lyman and Charles C. Rich, whose efforts to carry into effect the wise and beneficial changes counseled by the First Presidency of the Church have made the carrying out of our instructions much easier to us. It is our earnest wish and prayer that the spirit of love and union which they have enjoyed in their joint labors in these lands may be partaken of by ourself; and we have the assurance that it will.

To the saints the tidings from Zion are more than usually cheering. Everything consistent with the welfare and prosperity of the work has been done by the Prophet Brigham to lighten their burdens and to cheer them onward in their path to eternal glory. Never at any previous time have the elders on missions to these lands received such strict charges in relation to their duties among the Saints as those who are now here. Never have they received more strict and binding instructions to be devoted and self-sacrificing, to study the welfare and salvation of the people, and to manifest to the Saints in word and deed that they are fathers. We have no doubt they will seek to carry out these instructions. If they do, the effect will be felt throughout the length and breadth of this entire Mission, and be witnessed in the increase of faith and good works among the churches.

The all-absorbing desire with us at the present time—and we hope ever will be—is to retain within us, and act out in all our movements for the promotion of the work of God, the spirit enjoyed by the Prophets in Zion. We sincerely hope that there is not an Elder in these lands who does not entertain a similar desire. We wish all to feel a portion of the responsibility that rests upon the Presidency here, and to step forward as fellow-laborers, bearers of the same Priesthood, co-heirs of the same glory, and assist us in bearing it off. Brethren of the Priesthood, the eyes of the authorities and Saints in Zion are upon you; great expectations are entertained respecting you and the good results that will follow your ministrations. Let not any failure on your part produce disappointment.

By acting in strict conformity with the instructions which have been so copiously given by President Young, you will exert an influence for good that will be widely felt. Show unto the Saints and the people that your mission is one of salvation, and you will have accomplished much. If confidence should by any means have been weakened, it will be restored, and you will find yourselves in a position to accomplish, with the Saints, all that may be required of you.

It was somewhat expected, when the reins were slackened by the First Presidency, that there might be a falling off in the payment of tithing and the making of deposits for emigration; but it is now time that the Saints throughout the Mission, for their own sakes and the sake of the great work in which they are engaged, should again attend to these matters. Let the Elders, therefore, continue, in a fatherly and instructive manner, to call their attention to paying their Tithing and making deposits for their emigration as promptly and liberally as their circumstances will reasonably permit. In doing this they will be blessed.

From the above it will be seen with what earnestness this great missionary took up the sole responsibility of the presidency and of the *Star*, which shone under his direction with a brilliancy rarely equalled, and never excelled.

(TO BE CONTINUED.)

WHAT'S IN A NAME?

BY DR. JAMES E. TALMAGE.

WHAT'S in a name? So asked one who has been called the chief of English bards; and hosts of thoughtful minds have been conscious of the same insistent query springing up as a conception original to each. Who but the superficial will venture to deny the influence of names? We are all subject to witchery of bias and of prejudice for or against; and the odium or the good repute of a name ofttimes determines our provisional acceptance or rejection of that for which it stands.

Most of us are in the habit of putting up our knowledge in little packages, each labeled with a name. These we stow away in more or less orderly fashion, and though we glance frequently at the label we are apt to forget what any one of the packets really contains.

"Mormonism" is an unpopular name; the truths for which it stands, the principles which it embodies are more readily believed in if left unlabeled.

It should be remembered that the term "Mormon" with its several variants was first applied by way of nickname to the people now so designated. But nicknames may be so sanctified by effort and achievement that they become titles of respect and profound significance. To this fact history lends definite and abundant testimony.

It may be remembered that the term "Christian" was first applied as an epithet of contempt. You know how it was hurled in hatred and disdain at the disciples in Antioch. (See Acts 11: 26). Yet the followers of Christ accepted the name and hallowed it by sacrifice and righteous deeds; and to-day the world counts but one distinction greater than being called a Christian, and that is to be a Christian in fact.

The early application of the term "Mormon" to the people of the church so called had reference to the Book of Mormon, which was first published in the year 1830. This work is known to-day by name at least, among reading and thinking people generally. As set forth upon the title page of this much-discussed work, the book purports to be a translation of certain ancient records giving an account of the aboriginal peoples of the Western Continent.

The "Mormon" people do not resent the misnomer by which they are commonly known, and which has been fastened upon them by popular usage. They deplore, however, the possible misunderstanding that the church to which they belong professes to be the church of Mormon. It should be understood that Mormon was a man, a very distinguished and a very able man, it is true, an eminent prophet and historian according to the record bearing his name, but a man nevertheless. The "Mormon" Church affirms itself to be in no sense the church of Mormon, nor the church of Joseph Smith, nor of Brigham Young, nor of any man other than the Savior and Redeemer of the race. The true name of this Church, the designation by which it is officially known as an organization among men, is The Church of Jesus Christ of Latter-day Saints.

The people claim that this distinguishing title was given through Divine revelation, and they cite as evidence of propriety and consistency attaching to its bestowal the words of the Resurrected Christ to the disciples of the ancient Church in the West. To the supplication: "Lord, we will that thou wouldst tell us the name whereby we shall call this Church; for there are disputations among the people concerning this matter," the Lord Jesus Christ, there present in person, replied:

"Verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the Scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore whatsoever ye shall do, ye shall do it in my name. Therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake. And how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called

in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel" (See Book of Mormon, III. Nephi 27: 4-8).

The members of the Church aver that the distinguishing features of their religious system, in short, the essentials of the philosophy of "Mormonism," are epitomized in the name of their organization—The Church of Jesus Christ of Latter-day Saints.

If the name be used without Divine warrant, its assumption can not fail to be regarded a sacrilege; if it has been authoritatively bestowed one need look no further for explanation of the vitality exhibited by the Church in so impressive a degree from the day of its organization to the present.

THE HOTTEST SPOT ON THE EARTH.—Perhaps the hottest region of the earth is along the Persian Gulf, where little or no rain falls. At Bahrin, the arid shore has no fresh water; yet a comparatively numerous population contrives to live there, thanks to the copious springs which burst from the bottom of the sea. The fresh water is got by diving. The diver, sitting in his boat, winds a great goat-skin bag around his left arm, the hand gripping its mouth; then he takes in his right hand a heavy stone to which is attached a strong line, and, thus equipped, he plunges in and quickly reaches the bottom. Instantly opening the bag over the strong jet of fresh water, he springs upon the ascending current, at the same time closing the bag, and is helped on board. The stone is then hauled up and the diver, after taking breath, plunges in again. The source of these copious submarine springs is thought to be in the green fields of Osman, some five or six hundred miles distant.

DARLING MOTHER MINE.

Within the throne-room of my heart,
More glorious and kind
Than angel sweet or fairy queen,
A vision is enshrined.
And Heaven's light is in her eyes,
And wondrous sweet and fair
The smile that hovers o'er her lips,
Though shadowed oft with care.
I gaze upon the hallowed brow
Where threads of silver shine,
And kneel me humbly at the feet—
Of Darling Mother Mine.

FILL MALIN.

THURSDAY, JULY 22, 1920.

EDITORIAL:

THE FIRST VISION.

In going among the branches attending branch conferences, we have been surprised to find that Sunday-school exercises this year do not treat especially upon the life of the Prophet Joseph Smith. In fact, we have scarcely found a branch that is specializing even the First Vision. It was to be expected that this year, being the hundredth anniversary of that most important event, every Sunday-school and M. I. A. would make its story and incidents associated with it the leading theme of many programs. We think this should have been done; that it is not too late yet, and should now be considered and steps taken to have every Sunday-school child and member of the M. I. A. learn that part of the Church history thoroughly during the present year.

There is no incident in the whole story of the Church that is comparable, in sublimity and splendor as well as significance, to the glorious vision of the Father and the Son, which ushered in the gospel dispensation of the fulness of times, a hundred years ago. Its narration never fails to command the absorbing interest of those who listen to it. More especially is this true as to children. There is something so grand and wonderful in the simple eloquence and honest insistence of the account as given by the Prophet Joseph that it is not possible for children or even the most learned of men, not to be profoundly impressed with its sincerity and truth.

We recall a most interesting evening spent with members of the family of one of the greatest, if not the chief, of the advocates of psychic research, Mr. F. W. H. Meyers, who was the author of two large volumes on spiritualistic phenomena, dreams, etc., in life, and who, it is said, engaged, if possible, to establish, after passing out of this life, communication with his friend, Sir Oliver Lodge. It is even reported that this has been all but accomplished since he died. Upon the occasion referred to, the story of Joseph Smith's First Vision was told to the company assembled, in almost the exact words of the Prophet's narrative. They had not previously heard it. It was listened to with rapt attention, and when concluded, Mrs. Meyers, wife of the psychic, and a most brilliant woman, exclaimed: "Oh, that Fred were here! To all the things that he has investigated this is different. It is in another class and stands by itself. How I wish he could hear it."

The history of the birth, childhood, and early life of Joseph

Smith has been written in several forms and is accessible to the officers of the Sunday-schools and Associations. From it a number of easy lessons should be prepared for the young people to learn. To learn of his family, of their true character, which was, in fact, above all reproach, though it has been so wickedly maligned; of their travels from Massachusetts to Vermont, and to New York; and of their struggles with poverty and the hardships of pioneer life; to have the picture drawn of the humble farming life and social and religious activities of that period; to become informed of the political and material conditions of the times, are all themes that only need to be named to excite a curious interest, and, when carefully elaborated, convey information that every Latter-day Saint should be familiar with. Their study leads to the strongest possible testimony of the divinity of the call and ministry of the Prophet.

In connection with this exercise a great additional attraction to a program containing it, would be found in producing the cantata entitled: "The First Vision." This beautiful composition, words and music by Prof. Evan Stephens, has been rendered twice in the great Tabernacle in Salt Lake City—at the April conference, and again at the Mutual Improvement conference in June. It attracted the largest attendance ever assembled for a musical entertainment in the Tabernacle, and won unstinted praise from the multitudes that heard it.

The words and score of this cantata might be obtained, and in several of the larger branches of the mission there are musical members enough to produce it. Let this be tried. It will give much pleasure.

Let every interesting matter pertaining to the early life of the Prophet now be studied; and especially incidents relating to the coming forth of the glorious introductory vision of this great dispensation of visions and manifestations of heavenly messengers sent from the presence of God to establish His Church and Kingdom on the earth.

J. F. W.

WHEN LOSSES OCCUR.

One of the trials of life is the necessity of enduring losses.

A little boy sat upon a lawn, which sloped down to a swift-flowing brook. Upon his lap was a hat. His mother had just given it to him as a birthday present. While he was gazing in admiration at the gift, a sudden gust of wind blew it away and rolled it rapidly down into the stream. He ran frantically in pursuit, but the hat, swaying up and down on the gushing water, soon passed from his sight. His screams, his pleadings, and his tears were all unavailing.

A farmer had completed his harvesting. He looked with much

satisfaction upon his well-filled barns. The products of the soil had been so abundant that the proceeds from their sale would pay off a mortgage of long standing upon his property and would supply his family with many useful articles which had often been desired but which had lain beyond the reach of the household income. When the hour of retirement for the night arrived, the farmer went to bed, filled with a feeling of contentment and overjoyed with a sense of gratitude. From a deep slumber he was rudely awakened by some crackling sounds outside. As he looked toward the window, flashes of red came and went. He rushed forward for a closer view. His storehouses were afire! Flames were destroying his garnered crops! Gone were his visions of prosperity; his hope of added comforts for his family had vanished. Still would the chain of debt hold him in thralldom; still would drudgery be the portion of his loved ones.

A small, peace-loving country, with a long history of honorable achievements, was attacked by the armies of hostile neighbors. It was forced to yield a portion of its territory to its greedy enemies. Daily the citizens of the defeated nation mourned over the surrendered strip of land. In the morning and at eventide the remembrance of the act of spoliation brought to each of them a pang of sorrow. Even in the hour of gaiety they brooded over their country's humiliation.

A hat, a crop, a province, had been lost. A child, a husbandman, a people, had learned how insecure is the ownership of earthly things. Man acquires possession of certain objects and calls them his. Around them he entwines the strings of his thought and his affection, and when those cords are severed, a sensation of pain is conveyed to the mind, and the whole being suffers from the shock.

To those who are sad because of the losses which have befallen them, the gospel of the Savior offers a message: The earth and all things upon it belong to Him who formed this planet. Men own no property here; they are merely the users, for a brief time, of the things which they call theirs. Why lament the disappearance of what belongs not to oneself?

The vanished hat, though it became disintegrated, ultimately formed a part of the earth, from which it had been derived. The incinerated harvest-products, however widely diffused through the air, descended, at length, upon the soil. The conquered district retained its age-long geographical features, even though above it another flag was waving, and over its inhabitants other laws held sway. What seemed losses were merely changes.

Men should use wisely the substance which is entrusted to their care, bearing in mind always that sooner or later the things which they hold will pass from their grasp. Their affections should not be set upon earthly objects, but should rest upon the imperishable things of eternity.

When Job was deprived of riches and was given poverty, when bodily comfort was succeeded by pain, he still rejoiced, for his spiritual eye discerned something more precious than cattle and fields, something more enduring than mortal flesh and bones.

Liverpool. J. E. C.

DERVISHES.

DERVISHES have been called *Mohammedan monks*, but in just what respects they resemble them I can hardly tell. They are fanatical religionists, and are of many different orders, or sects. Some marry, and many are engaged in business like ordinary mortals. Most of the orders are distinguished by a high conical hat of light felt. They wear the full drawers and voluminous girdle of the ancient Oriental costume, and over all a long, loose garment, made of some light material in summer and fur-lined in winter. This is entirely without fastenings, and as they walk is blown back by the wind, revealing the under garments. They carry a certain number of pebbles in the girdle, which have a symbolical significance, and the girdle is bound more or less tightly, as they desire to do penance in a greater or less degree.

The Pilgrim Dervishes roam about the country, begging and chanting doleful songs under the latticed windows of the *harem-lik*—the women's apartments in Turkish houses. They are dressed in a course cloth made of camel's hair; the one garment visible covers the head and projects a little over the face, and is bound round the crown with large hair ropes; a loose girdle fastens it at the waist. They are so emaciated as to appear like animated skeletons; the skin drawn over the face and bronzed by constant exposure, the scanty, ragged beard, and the eyes wild with fanaticism, give such a ferocious expression to the countenance, one involuntarily shudders on meeting them. The two orders most famous abroad are the *Howling* and the *Whirling* Dervishes. The poet Longfellow, comparing Tennyson with a class of sensational poets, says of him, he's

> "Not of the Howling Dervishes of song,
> That crazed the brain with their mad dance."

But the Howling Dervishes do not dance, and the Whirling Dervishes do not howl!

The *Tekay*—place of worship—of the Whirling Dervishes is in Pera; they meet for worship every Tuesday and Thursday, and visitors can usually gain admittance by paying a fee of a *beshlik*—a silver coin worth about a quarter of a dollar. We recently visited the place; we were ushered into a large hall, having a highly-polished floor, and enclosed by a low railing, close to which we took our station, sitting upon the matting on the floor most of the time. In the middle of one side of the enclosed space

is the *mihrab*, or sacred place, where the sheik placed himself upon a rug. The worshipers marched in, dressed in white—the skirt very full and nearly touching the floor; a heavy cloak or mantle is thrown over the shoulders. They walk quietly and deliberately around the room, turning their faces towards the sheik as they pass him, and making obeisance in a very reverential manner.

Presently, from a gallery over our heads, come sounds of music—drums gently beaten and soft airs from a flute-like instrument call *ney*. The promenaders gradually catch the time of the music; the music grows quicker and quicker, and the airs more and more exciting; the men circle round the room at accelerated speed, never pausing, but never failing to turn their faces and make obeisance when passing the sheik. After a little time a cloak is thrown off, the arms are outstretched, the palm of one hand turned upward and the other downward, the head is thrown on one side, the whole appearance becomes rapt and ecstatic, and the body is whirled, the toes of one foot used as a pivot, until the full skirt is filled out like an inflated balloon. Another and another catches the afflatus, until the whole company are pirouetting round the large hall in a continuous circle and with constantly increasing velocity. They continue this without the least apparent fatigue, for such a length of time that one begins to feel that the problem of perpetual motion is solved, and they will go on forever and forever.

The excitement of watching them is so intense that it seems impossible to look away, and when one after another resumed his normal state as quietly and gracefully as a bird flutters to the earth after an aerial flight, it was an immense relief to our tensely strung nerves.

Not long ago a robbery was committed in Stamboul by means of the superstitious veneration in which this order is held. Three men dressed as Dervishes got into a house at midnight and began whirling after their fashion. The noise roused the family. They went to the room from which the disturbance came, and seeing the Dervishes they exclaimed: "*Allah dan gelmishlan!*" (They have come from God!) While the family are watching the *heavenly visitants*, accomplices carry off all the furniture, and every other thing they can lay their hands upon in the rooms below; and when their work is accomplished they give a signal and the whirlers slowly approach the door in their dance and disappear—leaving the family with the impression that they have been signally favored by Allah—until the morning brings them a knowledge of their loss.

The *Tekay* of the Howling Dervishes is at Scutari. The approach to it is through an immense Turkish cemetery—and a ride of several miles under the shadow of the majestic, funereal cypresses is a fit introduction to the barbarous ceremonies we are

to witness. There is nothing attractive about the room we enter—it is dusky and dingy. The sheik sits in the sacred place, and on the wall near him still hang the spears, darts, knives, chains, pincers, etc., with which the worshipers used to submit to be tortured when at the height of their frenzy, though this is now forbidden. In the centre of the room there were men seated on rugs, who seemed to lead in the devotions. They repeat the ninety-nine names or attributes of God, counting them upon a string of ninety-nine beads, sometimes as many as ninety-nine times. The performers stand in a row about the sides of the room opposite to the sheik. There are white men and black men; men bronzed with out-of-door life and those more delicate in appearance, but all having the peculiar expression that betokens the fanatic.

They begin their performance by repeating the confession of faith, "*La-il-lah—il-lah-lah*"—"There is no God," etc.,—bowing with each syllable—forward, backward, right, left—coming to the perpendicular between each bow. They begin slowly, and quicken the time of repeating the syllables until it is so rapid that only "*il-lah*" can be distinguished. The sheik stamps upon the floor. The time is still quickened, and "*lah*" only is heard—as a *groan*, while an occasional voice, with power enough left to rise about the rest, shouts, "*Hoo-yah-hoo*!" (He—He is God) which sounds much like an Indian war-whoop. The frenzy increases. Garments are thrown off one by one, until only enough remain for decency, and the perspiration flows in streams. One almost expects to see the body entirely unhinged and fall in fragments on the floor! Spectators catch the excitement, and take place at the ends of the rows, and begin the "*Il-lah!*" Attendants pass around from one to another, taking the white linen skull-caps that are saturated with perspiration, and giving dry ones in their place. Still it goes on; faces are fearfully contorted and lose almost all look of humanity; the cries have lost all distinctness, and sound like a mingling of yells, roars, and groans! Sights and sounds are horrid, and yet the horror fascinates! One begins to feel as though sense and reason are about to take their departure, when the sounds gradually die away—as if the *menagerie* were retreating.

The reeking, exhausted company, hardly able to stand without reeling, have a sacred girdle held before them to be kissed and mumbled over: and various other ceremonies, without any special significance to the spectators, are performed, and afterwards our attention is attracted from the howlers to the sheik. A child about six years old is brought to the sheik and placed upon its stomach upon the floor, and the sheik stands with both feet firmly on his back! We expect to see the breath quite pressed out of him, but he rises fresh and smiling, raises the hand of the sheik to his lips and kisses it, while the father of the boy looks as

though he considered the child supremely blessed. Several men prostrate themselves and are more or less *walked over*, and each one on rising kisses the hand of the sheik.—SELECTED.

HOW TO READ.

JOHN MORLEY says: "Nobody can be sure that he has got clear ideas on a subject unless he has tried to put them down on a piece of paper, in independent words of his own. It is an excellent plan, too, when you have read a good book, to sit down and write a short abstract of what you can remember of it. It is a still better plan, if you can make up your minds to a slight extra labor, to do what Lord Stafford and Gibbon and Daniel Webster did. After glancing over the title, subject, or design of a book, these eminent men would take a pen and write roughly what questions they expected to find answered in it, what difficulties solved, what kind of information imparted. Such practices keep us from reading with the eye only, gliding vaguely over the page, and they help us to place our new acquisitions in relation with what we knew before. It is almost always worth while to read a thing twice over, to make sure that nothing has been missed or dropped on the way, or wrongly conceived or interpreted. And if the subject be serious, it is often well to let an interval elapse. Ideas, relations, statements of fact are not to be taken by storm. We have to steep them in the mind, in the hope of thus extracting their inmost essence and significance. If one lets an interval pass, and then returns, it is surprising how clear and ripe that has become, which, when we left it, seemed crude, obscure, full of perplexity. All this takes trouble, no doubt; but then it will not do to deal with ideas that we find in books and elsewhere as a certain bird does with its eggs—leave them in the sand for the sun to hatch and chance to rear. People who follow this plan possess nothing better than ideas half-hatched and convictions reared by accident. They are like a man who should pace up and down the world in the delusion that he is clad in sumptuous robes of purple and velvet, when in truth he is only half-covered by the rags and tatters of other people's cast-off clothes."

FROM THE MISSION FIELD.

Baptism.—On July 7th, 1920, a baptismal service was held at the Sunderland font, Newcastle conference. Two candidates were baptized by President David E. Randall.

Visit.—Branch President Frederick Coombes, of the Swindon branch, Bristol conference, and his wife, who were visiting their

married daughter at Clydebank, paid a visit to the Glasgow branch and were at the evening service on Sunday, July 4th, 1920. At the request of Branch President John Hunter, Elder Coombes addressed the congregation. He bore a strong testimony to the truth of the gospel, and urged all to press on in the work of the Lord.

Social.—On the occasion of the discontinuance of the Mutual Improvement Association of the Glasgow branch till the month of September, 1920, a social was held at 30 Abbotsford Place, Glasgow, on Thursday, July 1st, 1920. Brother Andrew B. McGowan is the president of the organization. A program of vocal music was presented, and a very enjoyable evening was spent. Refreshments were supplied under the direction of President Jean Glass of the Relief Society. There were about thirty present.

Branch Conferences.—An enjoyable branch conference was held at Batley on Sunday, July 11th, 1920. President Leonard H. Whipple and Elder Wilfrid H. Wheatley were visitors. The priesthood meeting which was held there, was one of much benefit. The presidency of the branch was fully organized. Brother Frank Holroyd was made first counselor, and Brother John Moore second counselor, to Brother Walter Walker. At the two sessions held, it was pleasing to see the hall so well filled. The discourses were guided by the spirit of the Lord, which was abundantly manifested at the meetings. The lady missionaries were found to be very active in their work, and were maintaining a high state of efficiency.

On Sunday, July 11th, 1920, the conference of the Grimsby branch, Hull conference, was held, Branch President John F. Atterton presiding. Elders Robert H. Summers and James Widdowson and several of the saints from Hull were in attendance. A meeting was held after Sunday-school for lady missionaries, the Relief Society, Mutual Improvement Association, Sunday-school, and local priesthood. Discussions occurred and valuable counsel was given. The afternoon session was well attended. The speakers were Elders Robert E. Watson, James Widdowson, and John F. Oleson. Elder Oleson was a visitor from Kamas, Utah. He had once labored as a missionary in the Hull conference. At the evening session, which was well attended, the general and local authorities were sustained. The speakers were Elders Oleson, Summers, and Widdowson, and President John F. Atterton.

On Sunday, July 11th, 1920, a branch conference was held at Portsmouth, London conference. There were in attendance President James Gunn McKay, Sister Anna O. McKay, Elder Robert C. Combes, and Sister Clace H. Combes. All the sessions were well attended. Three were confirmed members of the Church. The officers named as follows were installed: As presi-

dent of the branch, Arthur S. S. Bulstrode; as counselors, Eugene Tomes and Ernest Mark Combes; clerk, Eugene Tomes; and organist, Ruth Tomes; as superintendent of the Sunday-school, Annie M. Bickerstaff; assistants, Maggie Louisa Bulstrode and Rose Burton; secretary, Eugene Tomes; and organist, Ruth Tomes. President McKay and wife visited the saints in Portsmouth who were unable to attend the meetings. Monday, July 12th, they held a conference at the Bovington Camp branch, Bristol conference. Sister Eva M. Salway has been holding a Sunday-school for the children at the camp, and for the soldiers, and has over thirty names on her roll. President James Gunn McKay set her apart as a lady missionary, and organized a Sunday-school and a Mutual Improvement Association, with Eva M. Salway as the superintendent and president respectively; as assistants and counselors, Herbert E. Prime and Bernard Warner; secretary of the Sunday-school, Eva L. Salway; and secretary of the Mutual Improvement Association, John Salway. Two brethren were ordained to the priesthood, one to the office of priest, the other a deacon. Now the saints there will be able to have sacrament administered every Sunday, a privilege which they will all greatly enjoy. President McKay baptized a soldier in the River Frome, which runs through a forest of magnificent trees at this point. The place could not have been more picturesque. It was indeed a day of rejoicing among the saints at Bovington Camp. Sister Salway has given out tracts, and has taught the gospel to a great number.

DIED.

FOULGER.—June 6th, 1920, at Norwich, Robert Foulger. Born August 6th, 1842; baptized June 12th, 1910, by John Orton; buried June 12th, 1920. The funeral was in charge of Branch President Alfred Burrell. Brother Foulger held the office of elder, and bore a strong testimony publicly and privately to the last.

KNIGHT.—June 27th, 1920, Sister Mary Alice W. Knight, of the Bradford branch. She was born 30th September, 1870, at Bradford. She was baptized 2nd January, 1904, and has been true to the faith unto the end.

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